3: Hart E-5 (1953-1954)1954 MX3 Rif MX3

and to mixture with an older strain (24), which is strongest in Aith Bū 'Ayyāsh and in the Jabal (Turīrth-Thimārzgha-Aith 'Arūs), as well as in eastern Aith 'Ammarth and northern Giznāya. This strain, which has probably survived from pre-agricultural times, is without question a very old one and shows a market resemblance to the Afalou crania and skeletal material from Constantine in Algeria and, to a lesser degree, to the Cro-Magnon people of Upper Palaeolithic Europe. The modern representatives of this strain look like Irishmen, with stocky body builds, wide faces (but long heads), snub noses, big teeth, reddish hair, green or light gray eyes, and freckles. I can personally attest that the presence of people of this physical type in the Central Rīf is far too frequent to be ignored, and strongly believe that these «Upper Palaeolithic survivors» are far too firmly rooted in their mountain habitat to be accounted for by any invasion within historic times, whether it be factual or fictional. That the Moroccan Berbers are descendants of Goths or Vandals is a myth that is, unfortunately, taking a long time to die; even more unfortunately, I have met Riffians who have come to believe in it themselves.

If you ask an Arab in Tangier or Tetuan what he thinks of Riffiians in general and of Wuryāghlīs in particular, he will tell you that they, especially the latter, are ferocious, treacherous and that for a peseta they would be more than happy to out your throat. In all fairness to the people of Aith Wuryāghil, this seems a very harsh dictum indeed. But at the same time it must be remembered that in the past Wuryāghlī children were conditioned very early in their infancy to violence and murder; they were constantly reminded that a slur on the family honor had to be wiped off the record in blood. There is also the additional factor of mountain air and a more balanced if simpler diet which makes the Wuryāghlī physically stronger and tougher than the city or plains Arab; this is why he can stay out and plow his fields all day in a blistering August sun during Ramaḍān without bothering to stop for a siesta, and it is why he often landed a job as a construction worker or as a porter at the docks when he came to Tangier to find work after the drought of 1945. He is sober,

(24) Coon, 1951, p. 157.